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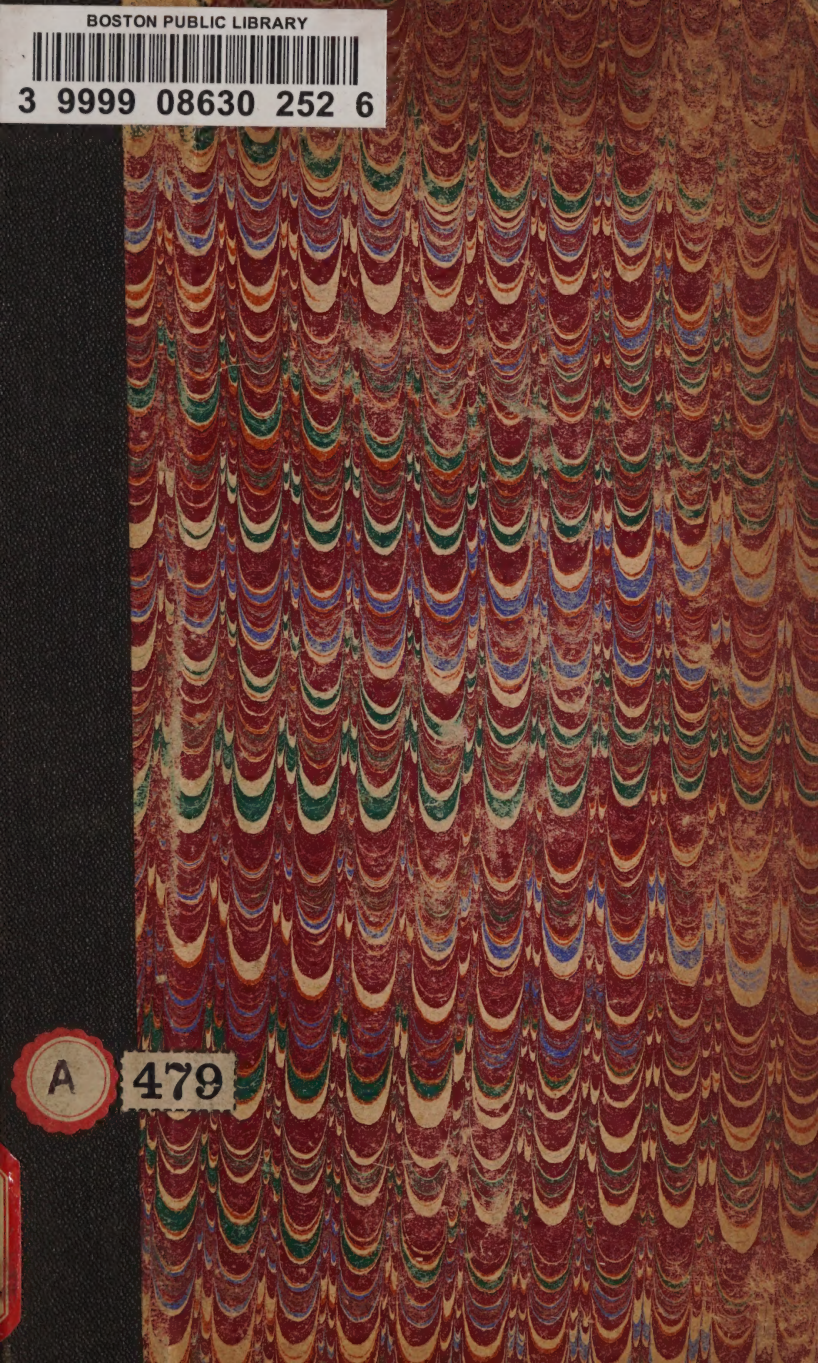

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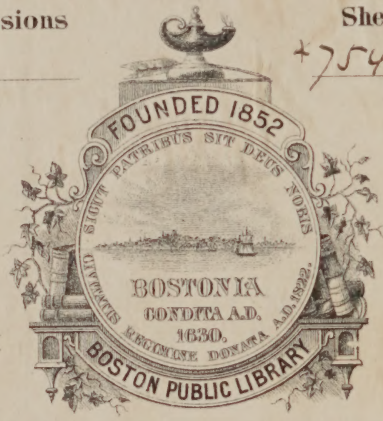

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SUNDAY SCHOOL ADDRESS.

'THE SUNDAY SCHOOL TEACHER'S REWARD.'

AN

ADDRESS

DELIVERED BEFORE THE TEACHERS

OF THE

HANCOCK SUNDAY SCHOOL,

ON THE

REMOVAL OF THAT SCHOOL

TO THE

VESTRY OF THE SECOND CHURCH,

MARCH 31, 1832.

BY THE SUPERINTENDENT.

Frederick Turell Gray

BOSTON:

BENJAMIN H. GREENE.—S. G. SIMPKINS.

1832.

Ent. 9/12/34

ADDRESS.

We have assembled this evening to promote that cause which is the foundation of all we should esteem, and the only source of true happiness; a cause to which every other should be subservient, for its value is confined to no particular time, but extends through every period of life; one, which when all else shall fail, when all those possessions and honors of which men now boast shall have passed into oblivion, will be our staff and support: when all that delights the senses shall have disappeared, and beauty die, this will be unchanged, it will have allied us to God, it will have made him our friend; and when this mortal shall have put on immortality, this will remain the same, — for virtue survives the grave and lives forever.

The cause of virtue, — what a noble and exalting work! A work which secures far purer happiness than the greatest talents, or all the treasures of earth. We have come to meditate on this subject before we commence our labors in this place. The work is not new to us, but a new event in our history now bids us observe this period, and we have come to dedicate this spot, already devoted to the religious instruction of manhood and age, to the instillation of piety and holiness into the tender hearts of childhood and youth. It is fit we should thus meditate, — for it is a holy work: it is our duty to pause, — for we would desire the blessing of

Heaven on our efforts here, aware that without this we labor in vain. And not this alone ; we would leave to future generations who will soon fill our places, some proof of the value we attach to this work, some memento of our earnest desire to promote everything that will enlarge the understanding and improve the hearts of men. And when we shall have passed away, and they shall look back upon us, we would that they may warm with gratitude for the blessing we this evening invoke, and rejoice in the happiness our petition may have bequeathed to them.

That is indeed a noble faculty of our nature, by which we are enabled to connect ourselves with what is distant. Though change is visibly seen about us, we feel it less, when hope and anticipation gild the future, and the history and experience of the past teach us that we are connected not only with the material world, but are allied to higher natures. There are few things more important than that we frequently consider the past, and view the bright lessons it has taught us, and imitate the examples it stimulates us to follow. That we look also into the future, and prepare to meet its duties, and be armed to overcome its temptations. With this view we may, on this most interesting occasion, derive some improvement by reverting to the early history of our favorite institution, and be encouraged to persevere to effect its object.

In doing this we are most forcibly reminded of the small beginnings from which have arisen the noblest projects of philanthropy, the remarkable progress that has attended them, and their almost miraculous success. When we look at the vast system of Sunday Schools,

and see how extensive and useful they have become, fancy brings to our minds the kitchen at Bedale, where Miss Harrison, (late Mrs Cappe) collected a few poor children together, Sunday after Sunday, to instruct them in reading, and the benevolent printer in Gloucester, whose interest for the poor and vicious children of his village, induced him to open a little school on Sunday, to have them taught the simple elements of knowledge ; and who had the satisfaction, before his death, which was but thirty years afterwards, of seeing half a million of children brought within the influence of direct religious instruction, all originating from this small beginning.

So too with the commencement of that institution, which now sends forth three hundred ministers of peace, dispensing the glad news of salvation in Bombay, Ceylon, the Sandwich Islands, and various parts of Western Asia, subduing idolatry and enlightening error ; and this vast plan first arose in the mind of a young man, who after long dwelling upon it, called a few persons into a field, and there suggested to them the idea of Foreign Missions. A noble project, — and one engaging his whole heart, — his enthusiasm kindled a sympathetic emotion in the bosom of his friends, and they knelt down at the side of a hay-stack and implored the blessing of heaven upon their object. Their prayers were answered, and scarcely had twenty years passed, when from this small beginning, thousands were brought within the pale of Christianity, whole goverments were changed, the press sent forth the Scriptures in nine different languages, many of which were never before writ-

ten, and forty thousand children were brought into schools in foreign lands, where elementary and religious instruction were imparted. And all this originated with a student at a University, through whose instrumentality and unwearied efforts it was, that the American Board of Foreign Missions was formed, and in the cause of which he fell a sacrifice.*

So also with the many charitable institutions, of which the aim is to relieve the poor, and 'visit the fatherless and widow in their affliction.' Trace these, and you will find that an impulse was first given to their operations by the example of that indefatigable man, who in the small, retired village of Cardington, sought and relieved every object of charity within his reach, where the poor's purse was first set apart in order that there might be something always ready to be sent to the sick and needy. It was in those beautiful groves, that the philanthropist first retired to devise plans; it was there he communicated to his friends his glorious schemes of benevolence; it was there that *that* energy and philanthropy was first cherished, which carried him to prisons and dungeons, there to see misfortune and strive to relieve it; it was there the piety and devotion of that man was formed whose virtues now call forth every feeling of admiration in our bosoms; whose name, attached to any society, is a sure passport to favor, so justly has posterity appreciated the zeal and virtue of Howard.

It was thus with the Hancock Sunday School, when,

* See Memoir of Rev. Samuel J. Mills, who died on his passage from Sierra Leone, to London, June 16th, 1818, aged 36 years.

on one clear evening in September, two young men were taking their accustomed walk, that they stopped at the spot where the school-house now stands. The cellar was dug, and but part of the foundation was laid. The thought occurred to one of the young men that here might be commenced a Sunday school, and he remarked to his friend, ' Why can we not have a Sunday school here ?' The suggestion was favorably received, and the conversation of that evening's walk was devoted to this subject. Plans were proposed, and they separated, resolving to take it into further consideration. But the project did not rest here; the more they reflected upon it the more practicable it seemed.

These men were young, and years must pass before they could come forth and take their places among men, and before the customs of society would authorise their acts, but they were not discouraged; how can we ever be, when we seek the good of others? They frequently met, and devoted their conversation in their evening walks to this topic, till at last the subject gained upon them, and they selected some friends, made known their plans, and called them together, for the purpose of taking some measures to carry it into effect.

The first meeting was called in October, 1822, at which four persons were present. On the proposition of the plan, various religious subjects were introduced. At an adjourned meeting, a committee was chosen to report some plan to the meeting, which was to be held the ensuing week. Several meetings were held, but nothing was accomplished; and we well remember that one of the gentlemen who was deeply interested in the formation of the Sunday school, left the room and said

'that he despaired of success.' But the cloud passed away, and a few meetings after an association* was formed for the religious improvement of the members and others, the last to be effected by means of lectures on Sunday evenings and the establishment of Sunday schools.

The latter object embraced the plan desired by the young men, and a committee was appointed to procure a room in the Hancock school-house, and invite also some persons to aid them as teachers. The committee met in April, 1823, having obtained the room, and reported the names of several gentlemen and ladies, who had consented to take classes. All things being arranged, notice was given in the vicinity, that a Sunday school was to be commenced, and on the morning of the 22d of June, 1823, the teachers met for the first time, at the school, and had the happiness of seeing fortyfive children assembled in the morning and sixty in the afternoon. It was a beautiful clear morning, the sun shone bright, and the children as they came to be enrolled on the list, looked cheerful and happy. They were placed in the several classes by the well remembered teacher, Mr W. P. Rice, who was chosen assistant, with Mr Moses Grant acting superintendent. There are some few who remember that day; a day full of happiness, a day to which they often revert with intense delight, and remember with how much pleasure they mentioned to their friends at the close of that sabbath, 'We had sixty children at our Sunday school, opened for the first time this day.' There are now only two teachers remaining in the school who commenced that morning;

* This association is still in existence, and the meetings are held every week.

four are now teachers who entered then as pupils, and six only of the sixty children are now in the school. The school continued to increase, and interesting meetings of the teachers were frequently held; meetings, where a true religious spirit was imbibed, and that reciprocity and kindness manifested which provoked to love and good works. A library for the children connected with the school was established, and the books were generally prepared by the teachers at these meetings.

In November, 1823, Mr Grant was under the necessity of resigning as superintendent, and Mr Rice was chosen in his place. Mr Rice continued till October, 1824, when ill health obliged him to go to the West; but never does he speak of home without inquiring particularly about his favorite school; and there are not a few who remember his kindness and fidelity while its superintendent. He was followed by Mr Lewis Tappan, who remained with us but two months. Mr S. H. Barnes then took charge of the school for a few months, and was succeeded by the present superintendent in February, 1825, who continued till May, 1827, when he resigned, and Mr G. A. Sampson was elected in his place, who continued one year, when it was again resumed by the present superintendent in May, 1828.

This, with the Rev. Dr Lowell's, were the only Sunday schools that existed at this time among our religious friends, and it was thought that it was from a want of information respecting them that there were not more. It was therefore proposed as a gratification and incitement to the children, and as the best means of making known the course of instruction to parents and others, that more extensive invitations to attend the

examination of the school, should be given than heretofore, and that they should take place every six months, which was carried into effect and continued for some time. A large number of persons attended; the children recited their hymns and portions of Scripture, and were usually addressed by some one of the clergymen present. The object intended was accomplished, and two gentlemen, who were entirely indifferent to this subject, and doubted their great utility, were so much pleased at one of these examinations that they shortly after formed schools in their own societies. These examinations were interesting to all who attended them, and well might a gentleman, who was present at the last, say as he left, 'This is a beautiful sight and one I cannot witness without tears.'

In November, 1826, it was proposed by some ladies and gentlemen to commence a new school in the Friend street Chapel, in the vicinity of which there was a large number of poor children. Though winter had set in, the field for usefulness appeared so great that their ardor was not abated by an inclement season, and they went from house to house, invited the children, and soon formed an interesting school. The commencement of this school took from us some of our most active friends, and those whose loss at the time was felt to be great. But the knowledge of the good accomplishing made us willing to separate from them, and aid them in this good work. And I think it may with truth be said, that any one desirous to aid in a Sunday school could find no place, where their services would be more highly appreciated, and where there are more true recipients of Sunday school instruction, than in the Howard

School. Will this suggestion be unheeded? Is there no one who is ready to say, 'Here am I.'

In May, 1829, the Hancock School having become quite large, it was thought it might be divided without detriment, and on being proposed, after due consideration it was decided, that a number of children should be taken from the school, and a new one formed in the vestry of the New North Church. Arrangements were therefore made and nearly sixty children were taken from the school, and on the 10th of May, the 'New North School' was formed by the pastor, and superintendent of the Hancock School, the latter remaining there till it was organized. It soon increased, and is now as interesting as any school in the city, the best evidence of which is the fact, that there is at this time in the school a very large proportion of those children who were there at its commencement.

There has been 860 children admitted to the Hancock School, and 110 teachers, and there is now about 130 children and 19 teachers belonging to it. Of the teachers, many have united in the simple rite of celebrating the love of that Saviour in whose steps they were anxious to follow. In this school and the branches already mentioned, there are now over 300 children and 50 teachers, and this is the result of the first efforts of those two young men. But the effects of their exertions do not stop here. The gentlemen before mentioned, who attended the examination of the Hancock School, with so much doubt, soon had flourishing schools connected with their societies, which attracted so much attention that other schools were formed; and it was at a meeting of the superintendents of four or five of these schools that the Boston Sun-

day School Society originated, by the formation of which, an impulse has been given to these institutions which has spread through the community, and has been the principal means of forming the schools now existing among our friends.

Thus, when we go back to the commencement of our favorite institution, we find less than a hundred children and a handful of teachers; prejudice existing against these schools,—the community indifferent,—and those engaged in them struggling in silence,—oppressed at times,—almost ready to close even the doors of the Hancock School. At one time the main supporters of the school are called away, and another superintendent is chosen, who continues a little time, cheers all hearts, and then retires, and leaves us more dispirited than ever. The only one that remains to take charge of the school, is thought too young; but it is taken, and the little band persevere. Examinations are continued and their effects I have mentioned, but not all. You must look about your city, and see now *eleven* schools among our friends, containing 1,317 children and 222 teachers. You must look around the country and see scattered through its various parts nearly a hundred schools, containing 8,827 children, and 1,417 teachers, imparting the holy truths of the gospel. And you may go farther; you may go to the first cities in the Union, and you will there find your well remembered associates carrying on this work. You may go to the farthest, Georgia, and there you will see children gathering round your former teacher, talking with him of the Sunday school he has there formed. And you may pass even to the beautiful city of the West, on the banks of the Ohio, where the superinten-

dent once with you has collected his little flock, and has gained the hearts of Sunday school children *there* as he did with us.

Truly, when we consider these facts, we are forcibly impressed with the truth of that remark of a celebrated writer, that 'one great and kindling thought from a retired and obscure man may live, when thrones are fallen, and the memory of those who filled them obliterated; and like an undying fire may illuminate and quicken all future generations.' And who can tell us the effect of all this? — Who can tell its effects on parents, teachers, children and the community? Who can tell the effect of the instruction given a child on the minds of those with whom it is connected? Who can tell the effect of the instruction thus transmitted from mind to mind? Who can tell the consequences which will be thus produced through a long period of time, — consequences that will be flowing, when the teacher and the taught will be slumbering in their graves? Who can tell us how many widowed hearts have been cheered by the Sunday school teacher? How many parents, bending with age, have had their tottering steps to the grave supported by the children of the Sunday school, and owed their greatest comfort in life to those little ones, who imbibed the precepts and principles inculcated at that hallowed spot? Who can tell us this? Ah, no one,

> 'Till all their history death shall read,
> And judgment publish.'

The beneficial effects of Sunday schools, not only on children but parents, and even the community, are the theme of every tongue. Periodicals devoted to this work are full of encouragement on these points, and the

friends of these institutions are urged to persevere in their efforts on viewing the extensive good their labors are conferring. But there is one benefit, that is thought of far too little, it is that derived by the TEACHERS. We often hear of the discouragements the teacher has to encounter; we are reminded of the hours he sacrifices on the sabbath, the fatigues of body and labors of mind; of the apathy and inattention of his pupils, the insensibility of parents, and want of cooperation in fellow-teachers. All this is commented on, and much more. But while we consider the evils, let us remember the good that results from teaching. It is to be feared, that the only encouragement given in this respect, is, that simple and trite remark, that while the teacher is imparting instruction, he is improving himself, which though true, is not sufficiently appreciated nor understood.

I cannot but ask your indulgence, while I endeavor to show you, that amid all the advantages arising from these schools in various ways, there is none greater than this, that it improves the mind and morals of the teacher. It is scarcely possible to speak, or let the thoughts dwell often on goodness, without catching something of its spirit, and what at first was but the faint reflection of a pious mind, acquires in time the consistency and strength of a genuine Christian principle. But to make this apparent let us inquire, what is the object the Sunday school teacher has in view? — His object is to impart religious instruction to the young, and explain to them some of the most important duties they owe to God and man, in a manner adapted to their capacities, and to evince by kindness and affection, that he is deeply interested in their welfare, and is desirous to do them good and make them happy.

Now, how is this to be accomplished? In various ways; the teacher finds on commencing, that in order to attain his object he must make himself known to his pupils as their instructor and friend.

The foundation he would lay, therefore, is in *love*, *universal love*. He feels assured that without this, he can effect but little. He becomes, therefore, interested in them and their little affairs, and like St Paul, 'he becomes all things to all men,' that he may gain some. He becomes a child with them, descends to their capacities, finds simple words with which to address them, sympathises in their joys and sorrows; and in return he meets affection and gratitude. For, at this sweet age of innocence, the heart is open to all kind and tender feelings, and it responds to every touch of genuine interest. And of one thing we may be assured, that when children express affection, it is generally real; and it is the advice of those whom they esteem that will have weight with them.

It is further accomplished by *humility*, an indispensable virtue in a teacher, if he would be the friend of children. Pride is apt to imagine that all things should bend to its will; but it is humility that delights to give each one their due. It respects the rights of all, and thus wins the confidence of all. A haughty or indifferent demeanor will quickly alienate the minds of children and render them intractable. But this amiable grace must be possessed by the teacher, for no counterfeit will answer, and an imitation of this part of duty will be unavailing, for children are nice observers. They understand as it were instinctively the real feelings of those who have the charge of them; read the language of the

eye, and keenly observe all the nameless indications of unaffected kindness and humility.

It is acquired also by *diligence* and *benevolence*. The business of teaching cannot be performed in a languid and indolent manner. We must be interested ourselves if we would interest others. The teacher's attention is therefore called to a variety of subjects, and he must be industrious in order to give the desired information; and when he considers the importance of the work in which he is engaged, it awakens an active and diligent zeal in the discharge of his duty, and calls forth an ardor which few subjects can arouse. When interested, the teacher will endeavor to impress the young mind with a knowledge of divine truth, and guard it against sin. In his love to his fellow-men it is his highest object and chief desire to promote their happiness, and whatever duty is assigned him in this work, he will readily perform; wherever the field for usefulness is opened, there he cheerfully repairs, for he knows by experience, the happiness that flows from doing good, and he is ready to embrace every apportunity that is afforded him of being thus useful in the world. He considers, in the benevolence of his heart, no office beneath him in this glorious work, by which he can promote the interests of society.

The object of the teacher is also acquired by that *preparation* which he necessarily makes on the evening previous to the Sabbath, when he seeks for knowledge from its purest source, where motives to obedience, the most powerful that can be offered to the human mind, are presented. To this blessed volume he repairs, and by study and investigation of those truths,

on which rest our happiness here and hereafter, he teaches them by the example of Jesus, that true religion purifies the whole man, raises him above selfish and degrading fears, and leads him to fidelity in all his engagements, truth in all his words. But preparation is not always made here alone, his books, his walks are made to aid him, as well as his observation on nature and men, which are introduced in his instructions at the school. He endeavors to bring these forth in new and varied forms, and glistening eyes and happy smiles, tell him his labor is not lost, and he soon discovers that more information is desired, and with renewed efforts he sets forth again to gather some new truths for those who are dear to him, and to whom he is daily becoming, more and more, their loved friend and teacher.

It is attained, lastly, by that *deep religious feeling*, which the teacher acquires in his work. He speaks to the children under his care of earth and heaven, of time and eternity. He marks the insatiable desires within their bosoms, which constantly break forth, and he feels that those desires may be carried higher, and be made to crave holier things, and undying objects. It is only that heaven revealed in scripture, that can satisfy the mind he is educating; it is the knowledge that these inward longings arise from an immortal spirit within, and that its home is heaven, that can enable it to go on in peace. He leads these young minds, therefore, away from the treacherous promises of worldly pleasures,—of weak, human friends,—to that holier world on high, where disappointment cannot come, to that eternal friend who never deceived the heart that trusted in him; and the teacher must bring forth these truths with an energy and power

that can scarcely fail to excite a deep interest in it himself, and as he imparts it he is more and more convinced that religion is the only true source of happiness.

But it may be asked if these virtues are acquired by the teacher in this employment. We answer, they must be in a great degree, or he will abandon his task; and it is undoubtedly for the want of these, that some have given up after a short trial, and others have grown weary. But they will be attained,—sympathy with their associates, the simplicity of children will naturally call them forth, and if they are not excited at first, let us not despair. It may be that the individual was never in a Sunday school before he commenced being teacher; his feelings on the subject of religion may be correct, but his interest in it has never been awakened, and has had no object to arouse it. The soil is good, and the seed has been cast in. The Sunday school is all that is wanted. An impulse is soon given to good intentions, and the religious feelings thus far dormant are called into action.

Many instances of this kind might be named. There are some few of us who remember one of our number, who for a long time objected to taking a class, though strongly solicited, but who at length consented to take a friend's class, for a sabbath or two, during his absence. On their expiration he came to the superintendent and told him, that if he had a vacant class he should like to take it, which he did, and remained with us two years, a most faithful and active teacher; at the end of which time, being about to establish himself in business in a neighboring town, he was under the necessity of giving up his class, which was regretted, not only by himself,

but by teachers and pupils ; and on taking leave of them he said with great feeling, ' If there is anything that gives me pain in leaving the city, it is the thought that I am to be deprived of the pleasure of attending the Hancock Sunday School and of continuing my exertions with those whom I so highly value and esteem.' And never does he come to the city without inquiring about the school, and visiting that spot,

> ' Where all the gentler virtues kindred claim,
> Where friendship lit her pure untainted flame.'

Other similar instances have occurred ; and I might refer you to one who has now the charge of a school, who commenced with the same reluctance and indifference. Yes, I may safely say, these virtues are acquired. And is it asked, where is the benefit of these virtues to the teacher ? Where the *benefit* of that friendship and love ?

Go to the home of the teacher, and tell me if there is not a lustre shed throughout his actions, which this love has created. Mark his kindness, his simplicity, and witness how he wins the affection of all around him. See if he is not a loved and cherished object of the domestic circle, endeared to every member by his earnest desire to do them good.

Where the benefit of that humility ? See it in all the relations of life, mark the interest which it gives, and the respect that it gains. To wandering virtue, its example speaks in silence, but reaches the heart. Let the teacher's situation in life be what it may, with him it shows that he has a reference to that Being who made it to differ from others, and it is to Him that he traces all his blessings. Go to the counting-

room, listen to the approbation of the employer, and the warm attachment of all connected with him, and you there see the benefit of this humility. It is the thought of his master, who in his benevolence relinquished the glory that he had with his Father, and humbled himself as a servant, that bids him perform his duties faithfully, and fill his station, whatever it may be, well. It is seen in a life of penitence for sin, and lowly obedience to God, and thus a peace is derived, which men recognise and respect.

Where the benefit of that benevolence and activity? Look but around you in society, and amid its various calls, see the many places occupied by the teacher. He has learned of that Saviour, who was never weary in well doing, and opportunities for doing good are constantly afforded, where active benevolence is wanted. In him it is found,—not here alone, but in more secluded walks of life, in retired lanes, and lonely hovels, in the chamber of the sick and dying, there this active benevolence watches the young, comforts the afflicted, pours the balm of consolation into the sorrowing bosom, and speaks the language of truth to the lonely and forgotten poor. And as he recognises in every human mind, however oppressed, a capacity for endless improvement, he is always ready to extend a helping hand, to aid and encourage. And is there no benefit in all this? Oh, yes; we cannot but believe, that every act thus performed, is adding to those treasures, which are laid up in heaven. And as the teacher rises in his situation, he receives from those whom he aids, thanks, warm from the heart. 'The eye that sees him bears witness to him, and the ear that hears him, blesses him.'

But in that preparation, that study and investigation which the teacher gives to Holy Writ, we discover gradually the mind developing itself; the faculties are called into exercise, the sentiment and taste become refined and elevated, and the character assumes a new aspect. He is breaking through the mists that had gathered around him, and his mind though it had become dimmed, now starts forth afresh. The book of revealed truth leads him to other studies, and science and natural religion claim his attention, and he soon becomes interested in his researches, and enjoys that mental happiness which raises him in the scale of being, and enables him to dispense more readily to others that knowledge which is becoming so precious to himself. How many who began in these institutions with minds no way distinguished, have found their capacities enlarged, and developed important traits of character by the simple preparation of their Sunday lesson. Thus nourished and strengthened, the mind gradually gains in mental and moral power.

In this onward progress, we can perceive the vast benefit the teacher derives from that religious feeling which is awakened within him. The object he supremely seeks is the favor of God. To others he would leave secondary employments,—let him but attain the great object of his being. And this is not a transitory glow of feeling, it is a powerful principle which penetrates the soul, and, fixed on God, it receives 'the light of his countenance,' and looks forward to its dissolution with calmness, and can say with truth, 'though I walk through the valley and shadow of death, I will fear no evil, for thou art with me.' What a benefit is this,—what a support to virtue,—what a rest to the soul.

And is it not so? — Associated teachers, — have we not seen it? — Need I, to show you that these virtues are attained even by children, remind you of that winter's night, when one of your associates was called to the sick chamber of his little pupil. He arrived too late, the spirit had fled, — but not till this little one when its pains had ceased, said, 'Mother, I shall soon die, — let me say my Sunday school hymn and prayer.' And the last notes of that voice on earth, so often heard in our school, quivered its simple hymn, and she folded her little hands, as taught by her teacher.* And say, was not the love exhibited in that bosom the element of worship, the foretaste of heaven, implanted at the Sunday school?

Or need I mention a more striking instance, in the loss we sustained in that loved teacher, whose cheerful smiles were always seen at that happy spot, — whose kindness could never be repressed by the forgetfulness of her pupils, — whose faithfulness, activity, and benevolence was well known to all, but whose period for usefulness was short. Attacked by a violent disease, her constitution sunk under it, and to the weeping friends who stood around her bed, she said, 'I shall soon leave you, but what a happiness to die on the morning of this holy day; — weep not for me, I shall soon be freed from the trials of life, but weep for yourselves.' And her voice, as that of an angel's, gave consolation and comfort. It was as the voice of inspiration, — it was the death of the Christian, — ready to depart, ripe for

* At a number of the public examinations this little girl repeated a hymn at the close of the exhibition.

heaven, clothed with that humility and religious faith acquired at the Sunday school.* Loved teacher,

'For thy bright home our spirits long,
To that our steady zeal shall tend,
Till we may join the adoring throng,
That in thy nearer presence bend.'

These are the benefits of the teacher. And are they not enough? Are they not enough to arouse you who are lingering without, who give your approbation, but say the sabbath is a day of leisure, and you go forth on the morning of that day, to drink in amidst its silence, the fresh dews of heaven. And as you meet in your walks, hundreds of little ones, full of innocence, hastening to this happy place, are they not enough to induce you to join them? Why stand ye doubting, — why waste these precious hours: come, come, mingle with that happy throng, and here receive and give *heavenly wisdom.*

And this is thy REWARD, *faithful teacher;* — but it is gained by faithfulness only. Bring hither no flagging steps, but come cheerfully and gladly. Enforce precept by your example; so that while your pupil glows with admiration at the modesty and piety which he is contemplating in another, his own judgment may say, 'this is just like my teacher.' Be *punctual,* — and let not your little ones be waiting and anxiously looking for you; let them not return to their homes and say, 'our teacher was not at school.' Oh, no; judging from the past we will hope better things, and in view of the happiness we hope will here be enjoyed, I cannot but say,

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*Miss Mary Bridge, who died February, 13th, 1831, aged 23 years; she was nearly four years a teacher in the school.

Advance, ye future teachers, — we welcome you to the happiness our institution offers, and the joys we hope here to find. Hasten on, ye little ones, and have your names enrolled with those, whom we hope in future time, will point to this spot and say, 'Behold the happy place, where we first met our teacher.' Welcome, thrice welcome, to our seats, — here, may you drink in celestial wisdom; here, may teachers and pupils be prepared to live, and here prepared to die. Here may those virtuous impulses, which are the efforts of the immortal spirit, shake off for a time the power of earth and sin, and seek those delights which are congenial to its nature; and here may those efforts be encouraged and assisted by meditation and study, till the soul's connexion with its mortal body is gradually weakened; and when the time for its dissolution arrives, oh, then may it free itself without an effort, and without a pang, and joyfully ascend to its long lost home.

And *forget not, teacher*, that virtue, though it slumbers, still exists in the most degraded breast; that spark which God has kindled in our bosoms can never be quenched; it may be dimmed and obscured by the corruption of vice, but it will never die. In a future existence it will rise into a flame, to purify the soul from the pollution which it suffered while connected with mortality, and prepare it to commence its destined and glorious career, throughout the endless ages of eternity.

Rouse, — arouse then, dormant virtue,—and in thine efforts, teacher, the promise of Jesus is yours — 'FEAR NOT, I AM WITH YOU.'

ORIGINAL HYMN.

BY THOMAS GRAY, JR.

Sung at a public meeting of the Teachers, on the occasion of the removal of the Hancock Sunday School, to the vestry of the Second Church.

SUPPLIANT, lo! thy children bend,
Father, for thy blessing now;
Thou canst teach us, guide, defend, —
We are weak, Almighty thou.

With the peace thy word imparts
Be the taught, and teacher blest;
In their lives, and on their hearts,
Father, be thy laws imprest.

Pour into each longing mind
Light and knowledge from above;
Charity for all mankind —
Trusting faith, enduring love.

Here in joy's triumphant day,
Still may grateful hearts arise,
Bright with rapture's kindling ray,
Purely, fondly to the skies.

Here in sorrows chastening hour,
May thy word its light diffuse;
Fresh'ning as the vernal shower,
Peaceful as the silent dews.

Grant us spirits lowly, pure,
Errors pardoned, sins forgiven;
Humble trust, obedience sure,
Love to man, and faith to heaven.

(Nov., 1891, 20,000)

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